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ABSTRACT

Proceeding from the assumption that many current educational efforts for nonwhites have been unintentional or have occurred by historical accident, this guide states that American schools today are more correctly described as interracial than as integrated, and that counselors can play a significant role in changing this situation. After presenting some negative illustrations of current conditions at local levels, it generalizes broadly about how they represent the instability of counseling services for nonwhite youth. The guide offers some suggestions for counseling various groups of nonwhite students, and then describes specific programs found at elementary, high school, and postsecondary levels, and in community agencies, that are designed to respond to nonwhite student needs. The paper concludes with a plea for persons in the helping professions to chart new directions in cross-cultural counseling, to abolish velvet racism, and to do everything possible to make true integration a reality. (Author)

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Counseling Nonwhite Students in an Era of Integration

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by
Robert L. Clayton

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ERIC COUNSELING AND PERSONNEL SERVICES CLEARINGHOUSE
School of Education
The University of Michigan
Ann Arbor, Michigan 48109

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ABOUT THE AUTHOR

Robert L. Clayton is the Director for Special Services and Title III Consultant with the American College Testing Program. He has been active in higher education since 1959, serving as a college counselor, placement director, chairperson of sociology department, college chaplain, college recruiter, director of public relations, and coordinator of a career counseling and placement program involving 62 Black colleges. He is one of the three incorporators and founders of the Association for Non-White Concerns in Personnel and Guidance, as well as one of its past presidents. He has been on the Editorial Board of the Association for Measurement and Evaluation in Guidance Journal, a member of Commission VI of the American College Personnel Association, and a participant in the National Vocational Guidance Association workshop on Counseling Girls and Women Across the Life Span. Aside from his work in counseling minorities, he specializes in proposal writing, grantsmanship, and career education.

ABOUT THIS MONOGRAPH

Proceeding from the assumption that much of our current educational efforts for nonwhites have been unintentional or have occured by historical accident, the author states that American schools today are more correctly described as interracial than as integrated, and that counselors can play a significant role in changing this situation. He presents several "occurrences" at local levels and generalizes broadly how they contribute to the instability of counseling services for nonwhite youth.

In succeeding pages the author offers some suggestions for counseling various groups of nonwhite students, and then describes specific programs found at elementary, high school, and postsecondary levels, and in community agencies, that are designed to respond to nonwhite student needs. The paper concludes with a plea for persons in the helping professions to chart new directions in cross-cultural counseling, to abolish velvet racism, and to do everything possible to make true integration a reality. The monograph also includes instructions on how to submit documents to ERIC/CAPS, a Glossary of Terms used, a reference section, and an extensive bibliography prepared by the Library Service of the American Personnel and Guidance Association.

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DEDICATION

To all those who have given of their blood, sweat, and tears to insure that nonwhite students as well as white students will receive the special counseling that each requires and needs, I dedicate this publication.

To my son and daughter who are wonderful examples of non-white students in search of their own destinies, I especially dedicate these pages.

To my mother, my aunt, my wife, and all the relatives and friends who have given to me, I now give this work to future generations as a tribute to you.

To all who would counsel nonwhite students in the future, I say, See each one as in the words of Desiderata:

> *You are a child of the universe, no less than the trees and the stars; you have a right to be here.*

COUNSELING NONWHITE STUDENTS IN AN ERA OF INTEGRATION

Robert L. Clayton

Backdrop

> *Four score and seven years ago our Fathers brought forth on this continent, a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. . . .*
>
> *Abraham Lincoln, 1863*

Abraham Lincoln was speaking to a nation deeply troubled from an internal struggle that had divided friends and relatives. Yet, this nation was now poised at the dawn of a new era of freedom and equality for all. History tells us that this dawn never quite gave rise to the sunshine of freedom and equality that was promised. Instead, only patches of that sunshine would break through the cloudy day as there occurred spasmodic episodes of freedom and equality. It can be said that much of American history, as it relates to the nonwhite populations of this country, is a record of clouds of conflict laced with infrequent sunbeams of accommodation rather than strong, bright rays of freedom and equality.

The nonwhite populations in this country have made some strides toward freedom and have some accomplishments to point to within their history. By and large, however, many of these strides and accomplishments were made in spite of rather than because of America's dedication to principles of freedom and justice for all. Gunner Myrdal, the Swedish social historian, called the plight of America and its dealings with its nonwhite populations "an American dilemma" (1944).

Much of the education for nonwhites in this country developed by historical accident. Our current educational and social changes were never actually intended; they developed instead out of liberating responses elicited by the nation's efforts to maintain the status quo (Bullock, 1967). Many persons subscribe to the idea that cultural and educational developments have been an outgrowth of the intentional/unintentional dialogue within American history. From 1865 down to the present one observes many types of educational responses. The Reconstruction period, for example, initiated the rise of the public school system, and many amnesty directives allowed for a wide latitude of educational opportunities for nonwhites. In many instances, however, these latitudes were more negative than positive.

It is important to provide this brief survey of developments if one is to understand the Supreme Court Decision of 1954 (Brown vs. Board of Education) and all that has transpired since to cause concern today about the need to discuss counseling nonwhite students. The intentional and unintentional components surrounding that decision, the historical accident of that decision, the accommodating responses to that decision, and the historical fact of where America is nearly a generation after that decision, set the stage for the future developments of this writing.

Another backdrop needs to be established in discussing counseling nonwhite students in an era of integration, and that is the definitions of the concepts being used and identification of just who is doing the defining. Much of what occurs today within nonwhite communities is not defined by nonwhites. Even when an occurrence is defined by nonwhites, it is often redefined by whites for nonwhites. A Glossary of Terms will be

found at the end of this paper. However, it can be stated here that the author will be defining many of the concepts, *sui generis*, in this work. Even in the definitions of the concepts, one can return to the words "unintentional" and "historical accident" as having had an effect upon the educational and cultural developments of nonwhites.

A final backdrop for discussion is the definitions and intent of the author in developing this work. It is to be made clear that an awareness of historical accident, unintentional/intentional developments, and multi-definitions of concepts will form the basis for answering critics who feel there is no need to discuss or plan activities for counseling non-white students in this era of integration. There should be no doubt in anyone's mind that factors <u>have</u> occurred to alter original plans, and that new plans based on these factors have now emerged.

The one overriding fact that makes counseling nonwhite students a major concern today is that American schools are more correctly described by the term "interracial" than by the term "integrated." One needs only to look within classrooms at the human beings therein to realize this. If our schools are interracial, then it is easy to understand why there should be programs to assist in counseling nonwhite students. One needs to know and understand the races that compose the school's population. Since a counselor, in preparation as well as in service, is not sure just where he/she may be working in the future, it is imperative that such a counselor learn as much as possible about all nonwhite races.

Having been brash enough to redefine American education today as interracial rather than integrated, the responses to the plurality of America are established. In an earlier work (Clayton, 1978a) the author

discussed the fact that America is not a melting pot--for it has never melted anything. The term "melting pot" is an outgrowth of an earlier desire to establish anglo conformity. America can better be described as a mosaic or a stained-glass window, with each color representing a racial/ethnic group. Each is expected to shine forth in brightness within its own right, brilliant, proud, and distinct. Yet, it is the mixture of the colors as they are seen in the pattern, the picture, the society, that really provides the beauty of this great masterpiece we call America. America is the sum of all the parts of all the racial/ethnic groups. One must counsel nonwhite students today so as to insure that the mosaic, the stained-glass window, can remain for yet unborn generations to know, to see, to feel, and to believe.

The Current Scene and Counseling

During the past five years of traveling across the length and width of this country, this author has found it possible to make some generalizations from a number of occurrences that to a less traveled person might appear as isolated, local developments unrelated to other communities and their problems. Although, from the larger picture, each local occurrence may seem unimportant (and each occurrence is very important when viewed from the perspective of the local level), in combination they strain the fibers of hope of pluralism in education today. These occurrences, unintentionally and intentionally, set into motion responses; and these responses become practices, patterns, and eventually policies.

One of the most clearly observed occurrences is the resegregation taking place within our interracial schools. Resegregation comes about in many forms: student self-action, ability grouping, teacher attitudes, neighborhood grouping, vocational/college preparatory programming, administrative overreaction to community pressures. In some communities the schools are supposed to be representative of the racial composition of these communities. Even when this does happen, there are still racially identifiable classrooms within the schools.

Busing has also contributed to resegregation as it mirrors the racially identifiable communities from which students come. It is natural to expect young children to be drawn closer to those with whom they spend nearly four hours, in many cases, informally between home and school. These same informal friendships are strengthened over weekends and vacations. This certainly affects social relationships when students are thrust into a formal school setting with limited opportunities for informal friendships to develop. Proponents and opponents of busing never quite understand the effects of this situation on the learning that takes place within the school building. Ofttimes, busing arguments do not take into consideration what happens in between bus rides.

There are still predominantly nonwhite schools and there are still predominantly white schools a generation after the Supreme Court decision, Brown vs. Board of Education. By and large, the composition of these schools is due to the racial composition of the communities wherein they are found. In some instances, complying with directives aimed at integration is nearly impossible without crossing community and county boundaries. In some instances, "white flight" has produced the racially identifiable

communities. At any rate, the schools are there and the kind of education and student support services they receive will be the direct result of the community's anxious concern or the community's apathetic allowances.

There is another occurrence in America today, best described by the title of Ralph Ellison's classic, *Invisible Man* (1947)--a sense of ignoring, whenever possible, the concerns of nonwhites. This is evident in some professional meetings and in some systems' approach to providing student support services for nonwhite students. Unfortunately, one can often sense a wish that the nonwhite students were not there. Then actions "act out" the wish and nonwhite students are ignored, grouped for later attention (which never comes), lumped with students whose concerns and characteristics may or may not be similar, or dealt with according to the classic "liberal" statement, "I treat all my students the same." This sentence, while well-intentioned, is fraught with velvet racism. One can see the unintentional/intentional play, and the reality is a smooth, soft, comfortable defense of anglo conformity or ethnocentric accommodation.

It is amazing how few programs presented at state meetings sponsored by counselors and others in the helping professions speak to the counseling needs of nonwhite students. These state meetings are the life blood of inservice professional development for many counselors. When programs dealing with nonwhite student needs are not on the schedule, there is again the subtle opportunity to act as though no problem exists and no persons within the state need help--which is another example of velvet racism. Those states that are programming activities to assist

their counselors in meeting cross-cultural counseling needs should be recognized, for such states certainly keep alive the dream of positive counseling aids for nonwhite students. The tragedy is that more states do not provide such training for their counselors.

Strangely enough, as "integration" was introduced into school districts, inservice workshops began to be withdrawn. Federal, state, and local funds seem to become redirected at a time when the stability of the school system depends on the strength of positive programming. The great change of personnel, the change of programs, and the change of emphasis on the human aspects of student personnel work contribute to the insecurity and the instability in meeting counseling needs of nonwhite students.

One final occurrence has a great influence on the school. Alluded to earlier, the economic picture of today (real or imagined) is affecting education in general and student support services in particular. Take, for example, Proposition 13 and all the other similar propositions that will attempt to build upon it, or the total picture of concern for economy in government. Intentional and unintentional forces affect each aspect of the economic picture, which influences the following factors in education:

1. A reexamination of educational services offered by schools and colleges. This usually means a tightening up or cutting back on student support services, and services to nonwhite students are among the first affected.

2. A freeze on hiring new personnel and limited replacements for persons who retire or leave. Within this factor one can note clearly the pattern of not hiring nonwhite counselors. This pattern becomes more

evident when employment opportunities are limited. Opportunities are also extremely limited for the experienced counselor seeking to relocate. Economic pressures on school systems cause many to opt for the new counselor, the reasons being either "tight budgets" or "salaries." The problem becomes compounded even more if the experienced counselor is nonwhite. What typically occurs is that the counselor retires early or changes to another profession. In either case, a potentially good counselor is lost to the system from which the counselor leaves and from the system to which the counselor was trying to move. The extent and effect of the problem must be understood in light of the mobility of nonwhite families wherein one spouse is working with a business/industry firm that expects its personnel to move about in varied areas.

3. Reduced monies for travel to professional meetings and reduced inservice workshops at the local level. Much of the growth and development of counselors come from meeting and discussing with other professional personnel. At a time when more and more information is needed about the multiethnic nature of our country, schools are being drawn into postures that breed racism and racial apathy. Counseling programs for nonwhite students, professional development programs for counselors working with nonwhite students, research about programs for counseling nonwhite students, and nonwhite students themselves all bear the scars of the economic pressures placed on counseling today.

With all of these many occurrences, American education still has a job to do. That job is to provide the opportunity for its many students, white and nonwhite, to explore, examine, learn about, experience, experiment with, and live the many options of education within an atmosphere

conducive to helping them become meaningful, contributing citizens within their communities. Counseling is the strong support service that will help this to occur. Counselors knowing the concerns, needs, and dreams of nonwhite students can be in the forefront of making those dreams a reality. They can instill in the minds of their nonwhite counselees the positive phrase, "My mind is a pearl and I can do anything in the world" (Jackson, 1978).

Why then a publication on counseling nonwhite students when nearly a full generation has passed since the Supreme Court ruled an end to segregated schools? The answers are legion but let's summarize. There is a need to know how to counsel nonwhite students because:

1. American education is not integrated--it is merely interracial, cosmetic togetherness;
2. American education, intentionally and unintentionally, must continue to serve students who come from all racial/ethnic groups in the country;
3. American education is a microcosm of the larger society and must prepare students to live in that larger society;
4. American education must continually update, upgrade, redesign, renovate, regenerate, retread, recall, reproduce, recycle, and rededicate itself to improving the quality of life for each person, each group of persons, each section of the country, and the composite of all these, or face a future of retirement or a future as an endangered species.

While counseling and guidance cannot be expected to resolve all of the problems regarding nonwhite students or to provide the magic formula

for more positive race relations in America, counseling and guidance can address issues that impinge on its domain. Counseling and guidance can provide demonstration projects, models, exemplary programs, creative and innovative ideas, new imperatives, and new directions in cross-cultural understanding.

Counseling the Nonwhite Student

The term "nonwhite" is used purposefully and with strong emphasis to highlight clearly the reason for problems being faced by Asian Americans, Black Americans, Hispanic Americans, Native Americans, and any other Americans who are not regarded as "white" by the dominant society. One may not like the term, but there is no desire in this paper to establish a semantic love session. The fact remains that this society treats its members according to certain factors and foremost among those factors is color. Recognizing the levels of class within America and all the elements which are associated with class, color is still a highly influential social determinant in community interaction. What the white dominant group will do depends upon the nature of the color situation . . . the exploitative situation (Cox, 1948). It is postulated herein that the fact that an individual or a group of individuals are not white determines greatly the treatment they will receive from society. The use of the term "nonwhite" is to serve notice both to the majority and to the varied racial/ethnic minorities that in far too many instances today, a person is still measured by the color of his/her skin rather than by the content of his/her mind. Access and success within America are still

weighed on the cultural conversion scale and color is often the main weight applied to both.

The Kerner Report (1968) stated that America is fast becoming two societies, one Black and one white, and that these two societies are moving farther and farther apart. Making the ideas in this report more inclusive of all nonwhite groups, it is possible to say that the two societies (white and nonwhite) are becoming even more pronounced in their differences. With this information as a mandate for action, counselors should be leading the way for more understanding of the differences among cultures. The problems must be resolved if there is to be a future for any of us.

A recent study of high school students (Clayton, 1978b) showed that there were significant differences in the income levels of parents of racially identifiable groups of students. Socioeconomic levels do share as determinants in the educational development of students. With this as fact, minority students need strong counseling support services to achieve positive educational development. The study showed that 44% of the Black families, 26% of the Hispanic families, 24% of the Native American families, and 16% of the Asian American families had incomes of $7,500 or less. This compares with 7% of the white families having incomes of $7,500 or less. If education is as much caught as taught, then the children of nonwhite families have less opportunity to catch educational experiences around the home.

That same study showed that 48% of the Black students, 54% of the Asian American students, 50% of the Native American students, and 47% of the Hispanic American students indicated they needed help in educational

and vocational planning. This compares with 47% for white students. Likewise, 56% of the Black students, 43% of the Asian American students, 41% of the Native American students, and 49% of the Hispanic American students indicated a need for personal counseling. This compares with 31% of the white students needing personal counseling. The students are telling the counselors that they need help. Counselors must be able to respond to this call for help. Counseling, individual or group, is so important and its misuse so dangerous that there is great need for care (Mortensen & Schmuller, 1976). How then can counseling insure that it will provide the important response needed?

Approaches to Counseling Nonwhite Students

The following suggestions are designed to help counselors become better prepared in cross-cultural counseling. These suggestions pertain to some things to consider when counseling students from the varied nonwhite racial/ethnic groups. The essential foundation upon which counseling rests is attitudes of understanding and acceptance and the skills of communication (Tyler, 1961).

Each nonwhite group in this country experiences a pull between two worlds--the world of the family and the world that is portrayed as "the American way." Each nonwhite group develops its own response to being caught between these worlds. In counseling nonwhite students, one actually counsels Asian American students who families are from China, Japan, Taiwan, or from some of the islands in the Pacific; one counsels Black students whose parents are from Africa, South America, Latin America, or

from the urban, rural, southern, western, or northern United States; one counsels Hispanic students whose parents are from Mexico, Spain, Puerto Rico, Cuba, Portugal, South America, or Latin America; one counsels Native American students whose parents come from Alaska, the Plains, the great Southwest, the east, the southeast, Mexico, or Canada; and one counsels students whose parents are from the varied territories of the United States and whose racial/ethnic backgrounds are as varied as those of the groups already described. Counselors of nonwhite students must take into account this cross-cultural milieu and must be trained in how to respond to the diverse needs of these many student publics.

How does one counsel such a diverse population? What are some suggestions that would help counselors to counsel these nonwhite students? The following remarks will be responses to these questions. However, let the record be made clear that no formulas, quick answers, gimmicks, or other instant remedies are available, nor should they be sought, for use with nonwhite students any more than with white students. As a matter of fact, instant remedies will lead to counselor ineffectiveness when working with nonwhite students. Most nonwhites have already mastered the skill of "reading" the people who represent varying types of authorities.

Counseling Asian American Students

Some Asian American students will refrain from coming to the counselor. This may stem from some aspects of the Asian American's background and culture in which self-control and inhibition of strong feelings are highly valued (Abbott, 1970). Counselors will do well to learn about the culture of Asia if they are to do meaningful counseling with Asian

American students. Language and family customs accentuate Asian American people's response to many issues and situations that they face in today's education. Group counseling, while it may greatly facilitate counseling with middle class white students, may be very threatening to Asian Americans. Counselors should search for areas within the Asian cultural heritage that are compatible with specific counseling strategies. Finally, the term "Asian American" is used herein only to highlight possible cultural patterns that might affect the counseling session. The counselor will actually be counseling Chinese Americans, Japanese Americans, and students from other countries in Asia. The cultural-specific term is the preferred term to be used when one is referring to a particular counseling situation.

Counseling Black American Students

Counselors will do well to study the bitter and the sweet of American history and world history as these relate to Black people. In counseling Black students, it is important to be a good listener--to hear not only what is being said but also how it is being said (Clayton, 1972). Counselors must be self-assured as to their own identities and attitudes before seeking to assist Black youngsters. For the inexperienced and/or new counselor of Black students, a structured counseling session is probably more effective than one that is nondirected or unstructured. The more experienced counselor may be able to utilize the unstructured, nondirective approach. Counselors should structure the setting but provide flexible responses that allow for positive growth. They should avoid overreacting, should refrain from shifting Black students to other faculty

members or counselors, and should attempt as much as possible to identify with the Black students--but not at the expense of their professional worth to the students.

Counseling the Hispanic American Student

The term "Hispanic" is used to recognize the broad-based cultural heritage of Spanish-speaking students. It attempts to address "La Raza," the affirming of one's identity within this setting. In actuality, the counselor is counseling a Puerto Rican student, a Chicano, a Cubano, or a Portuguese student. Counselors need to be aware of many factors in counseling Hispanic students, the foremost of which would be the culture and the language of the counselee. Counselors must understand the highly individualistic nature of many Hispanic students. The option to be and to respond as an individual should never be shut off arbitrarily. Counselors should also understand that many Hispanic families observe the practice of using two last names. The first last name is from the father's side of the family and the second is from the mother's side (Christensen, 1975). Both names are important to the identity of the counselee and are important links to the past. Calling the counselee by only one last name might be construed by some students to mean a questioning of the counselee's identity. In counseling Hispanic students, counselors must also understand the cultural heritage, the roles of the family and the community, the language, and the goals of the people. Counseling must be individual and must be set in a framework that will generate trust--an extremely important dynamic in counseling Hispanic students.

Counseling Native American Students

Counselors must refrain from becoming "instant Indian experts" (Spang, 1971) and seek to understand the culture of the original Americans. American history must be re-examined to discover the missing pages and untold stories of events in the lives of the original inhabitants who discovered Columbus when he came to their lands. The Native American student comes to school speaking the language of that nation and from this language has developed a whole life style. This language may be written or unwritten; yet it is the communication link that binds the present with the past. Counselors must understand the actions of Native American students within the context of their customs and avoid imposing an anglo-conformist interpretation on the actions. They must possess an understanding of the history of education among Native Americans and how each counselee must move through that history to emerge strong, able to face the winds of change. Counselors working with Native American students must be sensitive, perceptive, and open-minded in order to respond effectively to each student's needs.

This brief approach to counseling the varied nonwhite students is intended to initiate program ideas and meaningful approaches which counselors will hopefully share with other counselors. This sharing can be accomplished through the Educational Resources Information Center, Counseling and Personnel Services Clearinghouse at The University of Michigan. A statement on how to do this can be found at the end of this paper.

Counseling Nonwhite Students at the Elementary School Level

Crossing the threshold of that first-grade classroom is the first step of an initiation as transforming as the rites of passage of any traditional culture (Siegel, et al., 1978). The elementary school provides students with one of their first prolonged social learning experiences outside of the home. Socialization and education are introduced in unique settings through touch, feel, sight, and sound. The larger world begins for many students, and particularly many nonwhite students, in the learning activities of the elementary school.

Each racial/ethnic group has already provided socio-cultural beginnings for its students within the community structure. These students have developed some responses to their socio-cultural surroundings--their "world" of family and community. It is their first world and will remain so throughout all future world experiences. Counselors should understand and help these students appreciate fully the positives of their first world. It is through encouragement and support of this first world that many nonwhite students become prepared for the second world, the world of education, and all that it will bring.

The students will continue to develop responses to the many options opened up by each successive new world. One of these options will be how to navigate the waters of a world view that is probably distinctly different from that of the first world. For many nonwhite students the early elementary years bring about a dilemma in which the world of anglo conformity and/or values challenges the first world's value system. The

counselor must be aware of the struggle of the nonwhite student to tie the two worlds together. It is important that ethnocentrism, velvet racism, anglo conformity, middle class values, and other imposed patterns do not get the upper nand in working with nonwhite students. Counselors therefore need to become acutely aware of cross-cultural concerns and differences so as to translate properly these understandings into the languages and lives of their young, eager, bright, impressionable nonwhite students.

Elementary schools across the country recognize the importance of aiding students to establish positive self-concepts. Leaving the home to enter the school is trauma enough, and a positive self-concept is critical in the learning process. This need for developing and maintaining feelings of self-worth becomes even more crucial when the student body is interracial. Young minds are very impressionable and quite sensitive to the world around them. The positive self-concept must become the positive racial/ethnic self-concept.

The Piedmont Elementary School in Charleston, West Virginia, recently introduced an International Day, a program in which young students came to school wearing something from their parent's native land. Each student saw, touched, talked, and played within this cross-cultural setting. The entire school, with the support of the counselor and the principal, joined in the racial/ethnic self-concept development, with such positive results that the project was repeated for a second year. Now the entire city of Charleston has an International Festival wherein all the people gather in the Civic Auditorium to observe this cross-cultural experience. Dances, clothing, art, food, and music are highlighted in a setting that reminds

one of a bazaar with booths as well as center stage performances. At that time, the city rediscovers its multiethnic heritage and provides its citizens, young and old, with a positive self-image as well as a positive community image.

An elementary school in southern California developed a program to decrease the number of negative behavior problems which occurred because of the aggressive nature of the children. The program sought to establish positive reactions to aggressive behavior while assisting students to understand others' values, develop empathy, help others, and respect the feelings of others.

The students met in groups and were encouraged to think about and then act out responses to varied life situations. For example, the counselor might have said,

"Your Mother has been working hard all day and is trying to fix your evening meal. Your little sister is in her bed crying. What would you do?"

Each student then told what he/she would do:

"I would go to my sister and pick her up and play with her until she stops crying."

"I'd go to the bed and look at her 'mean-like' just like my Daddy does."

The counselor made a list of all of the students' suggestions, then asked the students to think of how each statement showed how they (1) help around the house, (2) make decisions to be helpful, (3) help to make someone happy, (4) show themselves to be important in helping the family work together, and (5) can be understanding of what Mother has gone through

on that day. Following this, the students were told to go home that evening and find out how they could help around the house, and return the next day with a list of the things they did as well as who it was they helped.

This process was then taken into the neighborhood and repeated.

"Mr. Lewis, at the corner store, is trying to sweep out his store and two little boys keep running in and out of the front door tracking up the floor. What would you do?"

"The mailman is trying to deliver your mail and your dog won't let him near your mail box. What would you do?"

The entire experience gave the students a chance to participate in valueing and value clarification without being introduced to or discussing the concepts *per se*. The counseling experience gave each student a chance to listen, analyze, decide, and then carry out some responses to given situations. In many of the actual situations, the young, aggressive students had a chance to maintain their active nature while at the same time exploring how others reacted to their behavior. The experiences made a positive impact on the emerging self-concepts and on the amount of aggressive behavior exhibited by some students.

In a large urban elementary school in the southwest, the counselor coordinates a special program in multilingual song and dance which allows students to strengthen the language of their home and the culture dances of their community while learning more about the language being taught at the school. Three of the student groups are Native American, one is from a Spanish-speaking community, and there is a small minority of Caucasians. One is struck immediately by the fact that the Caucasian students search

for a second language so that they can have an equal chance to participate in the program. Parents of the Caucasian students produce languages and/or dialects of their foreparents so as to keep their children from feeling "disadvantaged." This experience is quite an eye-opener for all involved.

In the program each student teaches his/her song and dance to the other students. All students participate in this learning experience, discussing ideas and events associated with each song and dance activity. The counselor plans a series of presentations by the students before the Parent Teacher Association. The cross-cultural climate of the program builds mutual understanding and feelings of community.

One of the unique programs in the midwest is at The Parker Academy in Cedar Falls, Iowa. Begun as a program to teach languages to preschool Black children, the current program has been expanded to include reading, Black history, Spanish, vocal music, standard English for Black Americans, meditation, public speaking, and swimming. An example of how these young people are trained and counseled is recorded when Alex Haley came to speak to the community. Instead of the usual introduction of the speaker by one of the administrators, young Gweness Steadman, a student at The Parker Academy, did the honors. With preciseness, perfect diction, good voice control, and youthful energy, this young man gave an introduction that was as warmly received as the address by Haley (Parker Tribune, 1978).

Working with parents as well as students, Parker encourages and expects success from his students. Meditation is a key part of the program and the students lie down on their mats and become very quiet. They start thinking special thoughts like, "I am beautiful," and, "I am someone."

They repeat one such positive thought over and over. Dr. Parker says that this helps the students like themselves; and if they like themselves, they will do better in school. The goal of excellence permeates all that is taught at The Parker Academy.

Counseling Nonwhite Students at the High School Level

Historically, most communities have been tolerant of some multiracial activities when the persons involved were preteens. However, almost an unwritten code has ascribed a "No" to multiracial activities after puberty. When segregation legally ended, some states considered establishing separate high schools for boys and girls. The very nature of such a move is an example of the kind of racism that has spilled over into education. The high school years still reflect the fears of racism. When this author attempted to identify special programs for counseling nonwhite students, some schools were hesitant to discuss any of their activities. One individual said, "My Principal said that I should not discuss what we're doing because it might be misunderstood." Another stated, "Some people downtown feel uncomfortable about publicizing our programs for minority students . . . you know, Bakke and the taxpayer's revolt . . . someone might think we are doing things for minority students and not doing things for all the other students." Other high school personnel came forth with the old cliche, "Our programs are for all students and we do not have any special programs for nonwhite students or any other special groups."

Aside from these examples of velvet racism, a few high schools did describe specific programs for responding to nonwhite student needs. One high school in a southeastern city has a television club which gives the students actual experience in the varied jobs associated with television. The counselor is the advisor to this organization. Students are responsible for the total television show, including script writing, camera work, editing, and general programming.

Several unique television programs developed by the students were created around the theme, "This Is Our Town." Students took videotape recording equipment into the various sections of the city and filmed some landmarks and some outstanding citizens. They conducted interviews and visited libraries to obtain additional information for the local documentaries. The resulting 30- to 60-minute presentations afforded career exploration and experience while setting up opportunities for academic development. These videotapes are now shown to the entire school at selected times during a one-week period. Community public relations and community pride have been enhanced as a result of these programs in students, faculty, and staff. The advantage of videotape over audiotape, of course, is that the former allows individuals to see as well as hear. Visual presentations are always more appealing and allow for greater retention of information than do mere audio sessions.

Carencro High School in Louisiana has a new program called the "Self-Discipline Program." The program was designed to do three things: (1) assure students that they will receive all requirements of due process; (2) make parents aware that they are responsible for seeing that their children behave in a responsible manner at school; and (3) render whatever

assistance the school has at its disposal in helping parents help their students to change the disruptive behavior. Two concepts are stressed: (1) The student is responsible for his/her behavior--no one can make anyone do anything that he/she does not want to do; and (2) The student must suffer the consequences of his/her behavior since the consequences have been explained before the student gets into trouble.

When a student has exhibited some type of disruptive behavior in the classroom, he/she proceeds through a series of steps designed to resolve the problem and to get the student to become responsive and responsible. The steps begin with a one-to-one conference between the student and the classroom teacher. The next step is a one-to-one conference with the grade-level counselor. If this fails to resolve the problem, the school then calls in the parents.

A contract is then drawn up between the student and the classroom teacher regarding the resolution of the problem. If the student abides by the contract, the problem is resolved. If the student breaks the contract, then the counselor is brought in. Another contract is developed to govern the student's actions, which the student signs. If the problem breaks out again, the parents are brought in and a final contract is again developed and signed. At this stage, the parents know the specifics of the problem and of the requirements to resolve the problem.

Should the problem still remain, the student then is sent to have a one-to-one conference with the Self-Discipline teacher and is put in all-day isolation in the Self-Discipline Center. At this point, the student really understands something of the kind of experiences connected with disruptive behavior. To be assigned to the Self-Discipline Center is to

be in isolation from all other activities of the school. The student is enrolled for the day and all class work is sent directly to the Center so that the student may do the assignments. There is no contact with other students. The student even eats lunch alone, and has no opportunity to share the joys of the lunch period with friends.

These episodes within the Self-Discipline Center are Carencro's alternative to suspension of students. Usually, this experience wakes up the student to his/her responsibilities within the school. At Carencro, such suspensions are not viewed as punishment but rather as a means of informing the student and the parents that the disruptive behavior needs corrective attention and must cease. Should this final procedure fail, then the student is expelled from school. The entire discipline program involves the classroom teacher, the counselor, the Self-Discipline Center teacher, the parents, and attendance office personnel in the process of trying to change the behavior of the student.

The counselors at Miami-Northwestern High School in Florida reported how they utilized the book and television show "Roots" (Haley, 1976) in an endeavor to enhance students' self-concept, self-motivation, and self-exploration. The Language Arts Department set up the course and gave each student a copy of the anthology, *From Freedom to Freedom* (Bain & Lewis, 1977), and the study guide companion to the anthology.

Students viewed the national telecast of "Roots" preceding the start of the course. The film "African Heritage" (Sterling Movies USA, undated) was also shown to the students. The use of varied other audiovisual aids engendered strong and involved discussions among the students. As the course progressed, studies in genealogy were introduced. Students

initiated dialogue with their grandparents and other elders and returned to tell the class stories of their own roots. At the end of the course, students' new awareness of their own roots and the pride associated with that discovery heightened their self-awareness and self-respect.

A high school in Georgia has combined career education and counseling minorities into a unique annual program designed to show students "live models" of career representatives during a 5-day career week. Most of the career representatives are nonwhite and come from both traditional and nontraditional careers. During the 5-day activity, these representatives spend time at the school in both formal and informal settings discussing their work responsibilities and the relationship of what they do to other jobs within that job family. This has been very stimulating for minority students and has raised some aspiration levels. While many of the representatives were sent by their organizations, an unusually large number of parents participated as career representatives. One of the persons who really turned the students in quest of additional information was the Black Medical Photographer who brought in some slides of his work which showed how he photographed doctors performing actual operations. He described his work as a tool to assist in instructing surgeons about varied types of operations and methods of operating. The fact that the Black Medical Photographer was the father of one of the students in the school made a tremendously positive impression throughout the school.

In Chicago, one of the local high schools uses a special approach to counseling Native American students. Native American counselors and teachers join with community persons to inform the students about varied aspects of their heritage. Special classes, lectures, programs, and art

work are offered. Students are encouraged to participate and to involve their parents. On visiting the school, one can see varied artifacts of the customs, traditions, and folkways of many nations. Talking with teachers and counselors, watching a young art student recreate his impression of the great Ghost Dance, certainly give new meaning to cross-cultural counseling as a medium for providing nonwhite students with hope and direction. The Chicago project is also unique in that it attempts to accomplish its mission in a highly-populated urban community.

Counseling Nonwhite Students in Postsecondary Settings

Many more examples of counseling programs for nonwhite students exist at the postsecondary level than in elementary and secondary school settings. This has come about, by and large, through Federally-funded and state-funded programs for disadvantaged students. Title IV of the Higher Education Act of 1965, as amended, spells out support programs for disadvantaged students to assist them in matriculating at eligible institutions. The state programs are known by different names; however, "Opportunity Programs" are a part of the names and legislation. The transition from high school to college is assisted through the TRIO programs of Title IV. These include Upward Bound and Talent Search. These will only be mentioned here to highlight program opportunities available in communities desiring to submit proposals designed to assist disadvantaged students broaden their educational aspirations and their career dreams. The TRIO programs will be discussed as a part of the chapter on Community Agencies.

Many colleges do not provide counseling support services for nonwhite students. At such institutions, the attrition rate is often greater than at institutions having counseling support services. Of those that do provide such services, some do a better job of providing assistance to nonwhite students than others.

Since there are a number of good programs at the collegiate level, this section will only highlight a few. Selection of the ones included was based upon the earliest responses to the author's inquiries and the earliest information voluntarily provided by the institution.

The Martin Luther King Program at Boston University, the Special Services Program at the University of District Columbia, and the Educational Opportunity Program at Chicago State University are examples of programs for nonwhite students at universities in highly urban areas. Each of these settings possesses a physical facility--a building and/or special rooms--where nonwhite students can gather to engage in that positive social and educational reinforcement necessary for coping with the large and ofttimes impersonal nature of major urban educational institutions. Staff persons coordinate the activities for nonwhite students. On hand are educational materials, information about the college and community, programs from the varied nonwhite heritages, tutorial programs, and other kinds of support services designed to encourage students to make the best use of their stay at the institution.

Similar kinds of programs can be found at private institutions. Throughout the State of New York such programs are known generally as Higher Education Opportunity Programs. At the College of New Rochelle, the program is called Community Leadership Program. Students are

identified and come to these institutions knowing that such programs will assist them to move into the mainstream of that college's educational activity. Strong tutorial and counseling support services are key to these programs. Often, as with the College of New Rochelle, the institution participates in a state-directed program. Staff and program activities are coordinated with state goals. In some instances, both state and Federal programs are in operation, depending upon the number of students being served and the capacity of the institution to direct both programs.

The University of Vermont, the University of Kansas, Wichita State University, and the University of Iowa are examples of universities in smaller urban settings which provide strong counseling support services. The University of Vermont has designed a special brochure, for example, to assist its nonwhite students in matriculating at the institution. The brochure is entitled *A Survival Kit For Brothers And Sisters Going To Grey Colleges*, by Leon F. Burrell and Zacharie J. Clements (1973). This brochure, like other special efforts, can have wide use at other similar institutions.

The University of Kansas has a program called Supportive Educational Services. The program is designed to assist educationally, culturally, and economically deprived students to reach their goal of completing a college education. The counseling component is responsible for tutoring, academic advising, study skills improvement, time management, and career development. Approximately 20% of the students meet with their counselor more than three times during a given semester. Counselors are responsible for contacting students who do not show up for tutoring sessions, who drop

courses, or who stop meeting with tutors. The success of the program is evidenced by a higher percentage of freshmen students returning to active involvement during the second semester each year. As each year progresses, one can observe increased upper class involvement with the program in specific areas for which they find no other campus resources to resolve their concerns. The program aims to be supportive of the student's successful matriculation and does not supplant any services that might be available elsewhere on the campus.

The University of Iowa has a program similar to those described above. It was one of the universities that entered the Educational Opportunity Program early in its development. An additional strength of the University of Iowa program lies in its ability to provide supportive services to both undergraduate and graduate students. Personnel in this program maintain personal contact and a close relationship with all non-white students in following their educational development. The personal touch by the staff and the fact that students range from freshpersons to Ph.D. candidates give unusual continuity to the program. The University of Iowa, along with many other universities in Minnesota, Wisconsin, Michigan, Ohio, Indiana, Illinois, Kansas, Nebraska, and Iowa, are members of the Mid American Educational Opportunity Program Personnel. This association with its many counterparts in other areas of the country assists colleges in programming Educational Opportunity Programs.

Wichita State University is one of the first postsecondary institutions to adopt the PUSH For Excellence program of Jesse Jackson. This program seeks to encourage positive self-identity and establish agreed-upon directives to push for excellence in higher education. Jesse's

statement, "My mind is a pearl and I can do anything in the world," is a key element in the positive push for students. Faculty, staff, and the community have combined their efforts to provide that support base for students and to push for educational development and success. Wichita State University is currently developing a brochure to describe its program. The PUSH For Excellence program requires extensive program planning before implementation; Wichita State University has completed its planning and is in the first stages of implementation. A recent visit to the campus by the author revealed positive effects even in these early stages.

Two other colleges have similar programs, and each has developed a manual to assist its students in matriculating at the institution. Saginaw Valley College in Michigan has developed a brochure entitled, *College Survival: Counseling Students with Special Needs*, by William H. Byas. On the west coast, Lee F. Browne at the California Institute of Technology has written a brochure entitled, *Developing Skills For Coping (For Minority Students at Predominantly White Institutions; But Maybe For All Students)*. Both are invaluable aids for counselors working with nonwhite students in postsecondary settings. Each of the brochures provides information about the kinds of competencies which nonwhite students will have to master to navigate successfully the rough waters of educational development at most institutions of higher education today.

The historically Black campuses have exercised a different thrust in developing responses to nonwhite student needs. Many of them have a history of over 100 years of providing counseling support services to minority students. They serve as a valuable resource for small non-Black colleges which desire to establish contact and to acquire and/or exchange program

information. From the many programs at historically Black colleges, four programs will be highlighted, and then programs in Career Development at a number of these colleges will be mentioned.

Jackson State College in Mississippi has an unusual peer counseling program to support its counseling services to students. Students selected as peer counselors must show a sincere interest in the welfare of their fellow students. They must possess a sense of responsibility for the development of other students and must be able to establish positive informal relationships with their peers. These are a group of paraprofessionals who by virtue of their skills, training, and status among their peers have greatly strengthened and expanded the traditional counseling program at Jackson State College.

At LeMoyne-Owen College in Tennessee, the counseling office coordinates a special kind of orientation program. In this unusual program, the classes in Orientation to College are taught by college administrators, who then act as academic advisors for the students during their first year at college. This unique approach opens the door to initial contact between the college administrator and the college freshperson, as well as to subsequent contacts the entire first year. The administrators participate in inservice training which prepares them for their responsibilities. Both formal and informal opportunities are programmed for involving administrators and students. The program is designed to enhance students' self-images and to provide total campus support for their matriculation at the college.

Coahoma Junior College in Mississippi, Southern University--Shreveport Bossier City, and Southern University--New Orleans have

Federally-funded programs under Title III of the Higher Education Act of 1965 to provide specific student services. The American College Testing Program (ACT) through its Office For Minority Programs and Services is assisting these institutions in their programming.

Coahoma Junior College has a program designed to assist students in the development of study skills and test-taking skills. The program, called Test Awareness Program, is designed to teach Black students that testing is a necessary part of what lies before them for the rest of their lives. Developing a positive attitude toward testing and developing test-taking skills encourages students to master test fears and helps to develop testing sophistication. Coahoma has evidence that students can overcome test fears and develop strong study skills, thereby acquiring a more positive attitude toward tests.

Southern University--Shreveport Bossier City requires each first-year student to take the ACT Career Planning Program (CPP). This interest inventory provides key counseling information about interests, abilities, and experiences of students in varied career areas. A career counselor studies the results and discusses them with the students. Faculty members are informed of the kinds of career interests that relate to their subject areas. Collecting data like these is an attempt by the institution to discover ways of insuring continuing response to the needs of students. The career data also provide the institution with a strong retention base for helping students.

Southern University--New Orleans has a program in Recruitment Admissions and Retention. The key thrust of this program is to instill in the minds of students that they are being recruited as "graduates-to-be" rather

than as "freshmen," that completion of college work rather than entry is the goal. Admissions counselors personalize recruitment and start students off with a positive attitude regarding what the college expects of them and what they may expect from the college. This program also serves as a research base for studying and increasing student retention.

As indicated earlier, for many years most Black colleges have had well-tested and -validated programs for meeting the counseling needs of nonwhite students. The Title III Program, "Strengthening Developing Institutions," has provided additional financial support to some student services programs since 1967-68. Colleges such as Fisk, Xavier, Grambling, Ft. Valley, Bethune-Cookman, Florida A & M, Tennessee State, Delaware State, Hampton, Morehouse, Spellman, Morris Brown, Clark, South Carolina State, Virginia State, Texas Southern, Prairie View, Southern, Huston-Tillotson, Jackson State, and Bishop are among those that have developed student services programs and can offer help to institutions seeking counseling and career counseling assistance under Title III. The predominantly white institutions such as Rutgers, Michigan State, North Texas State, Memphis State, the University of Tennessee, Wake Forest, the University of Rhode Island, Hunter College, New York University, and Temple University provided assistance to the Black colleges in the early days of the Title III programming. During more recent years, many new programs have emerged at a number of other institutions under both Title III and Title IV.

Several community-based programs exist on college campuses, such as the Upward Bound Program (Title IV). Many colleges have such programs: Southwest Louisiana State, the University of Oregon, and Southern University--Baton Rouge. The multiethnic program at the University of Oregon

provides students with exposure to college life while giving support to their Native American, Asian American, Hispanic, and Black cultural backgrounds. The program at the University of Southwestern Louisiana, similar to that at the University of Oregon, also provides students with the Career Planning Program as a precollege experience. Counselors help students to explore the career information in selecting a college as well as selecting a major. Southern University--Baton Rouge is an example of an Upward Bound Program on a historically Black campus. Students are counseled with positive image-building as the key component, and with secondary emphasis on maximizing the college experience for the most effective means of gathering skills needed to "make it" in the world after college.

Counseling Nonwhite Students Through Community Agencies

Community agencies provide a number of counseling experiences for nonwhite students. Some examples of these agencies are: Educational Opportunity Centers, League of United Latin American Citizens (LULAC), Talent Search Programs, The National Congress of American Indians, Aspira of America, the National Urban League, The National Institute on Access of Higher Education for the Mexican American, the National Advisory Council on Indian Education, Asian-Americans For Education, and PUSH For Excellence. Many local agencies also offer support services for meeting the needs of nonwhite students. Community-based support agencies are highly effective and meaningful in helping nonwhite students to make the transition from high school to college.

The LULAC programs are an example of community-based programs designed to assist Hispanic students to make the transition from high school to college. Although there are programs in a number of cities, the LULAC program in Corpus Christi will serve as a description of this kind of programming. Special counselors and tutors assist Spanish-speaking students to move closer to understanding the two worlds, the two languages, and the two school settings. The Corpus Christi Center provides special programs and activities with cross-cultural emphases for students, as well as exposure to college, assistance in completing admissions forms and financial aid forms, and help with other college-required formalities.

In Chicago, the Ada McKinley Educational Service Center is one of the pioneer programs designed to assist Black students to make the transition from high school to college. This program also places a great many people over 25 years of age into postsecondary experiences. Counseling and the individual touch are cornerstones of the Ada McKinley program. Students have literally been walked through application processes, taken to campuses, placed in dormitories, communicated with "in loco parentis," and sent graduation presents when work was successfully completed.

A similar program is the counseling work of the National Scholarship Services and Fund for Negro Students (NSSFNS) which operates out of New York and Atlanta. Students are counseled and assisted in educational planning in the transition from high school to college. NSSFNS also sponsors Student College Interview Sessions--opportunities for junior and senior high school students to meet with minority representatives from colleges and universities across the country regarding opportunities for matriculation.

Still another part of Title IV activities are Talent Search Programs--strong community-based programs designed to assist nonwhite and other disadvantaged students in making decisions regarding postsecondary experiences. Three examples of Talent Search programs are the Seattle Project, the Wichita Project, and the New Orleans Project. Each program has a strong staff and support materials to respond to student needs regarding postsecondary opportunities. Counselors spend a great deal of time assisting students in college choice and college planning. Parents find that talent search projects, as well as other community-based agencies, are easier to relate to than college-based projects. This is probably because of the nature and location of community-based programs: People see staff and students in settings that are part of the community's natural setting.

A final example of community-based agencies is the Federally-funded Educational Opportunity Centers established in over 12 communities across th country. The author visited the ones in Dayton, the District of Columbia, Atlanta, and Huntsville. The North Alabama Educational Opportunity Center in Huntsville will serve as a good example of the EOC's. This Center has a bilingual staff of counselors and tutors who assist students in areas of identified need. Support services are provided by colleges with an EOC satellite service available on the campus to provide follow-up for students who have come through the main Center and are now enrolled at the college. The college satellite Centers also help to identify community needs and responses in the vicinity of the college. Program activities in college planning, career planning, and exposure to Career Fairs and College Nights are some of the experiences offered to students

by means of individual and group counseling. The North Alabama EOC program in Huntsville provides both nonwhite and white students with excellent counseling and other student services.

Conclusion

This paper began with the recognition that counseling nonwhite students is a necessary and critical component in the imperatives facing the counseling profession today. Licensure and certification give us the legal status and position to perform our tasks, but the people we serve are our *raison d'être*. Interracial school buildings rather than integrated schools were identified as an important factor in the need for awareness and understanding of the counseling needs of nonwhite students. It was stated that America cannot afford to ignore its cultural pluralism. To continue to allow velvet racism and institutional racism to exist will erode the potential for good. Theories such as manifest destiny and melting pot must be eliminated from the minds of those working in the helping professions. America must be seen as a mosaic or a stained glass window if its people are to survive.

Counselors, counselor educators, and all persons working in support services for students must chart new directions for cross-cultural counseling. Supervisors and district guidance personnel must exact work that speaks to this need. Nonwhite students live in two worlds. Anglo conformity and cosmetic integration must give away to multiracial and multicultural approaches in student support services. From the moment that nonwhite students enter elementary school all the way through matriculation

in and completion of graduate school, counseling must be responsive to their needs.

There are programs and places where counselors and their colleagues are working to insure that nonwhite students have access to success. There are also a few situations, however, where personnel in positions of leadership are dragging their feet and slowing the process of counseling nonwhite students. The mood of *laissez-faire* regarding counseling nonwhite students must be checked and a new mood of access to success must be created. Let the conclusion be final: So long as nonwhite students study in the schools of this nation, there must be, there will be, there shall be counseling programs and counseling activities that recognize and respond to their unique needs.

SUBMITTING DOCUMENTS TO ERIC

It is hoped that this work will stimulate readers to develop programs and approaches for counseling nonwhite students, and then to submit them to the Educational Resources Information Center, Counseling and Personnel Services Clearinghouse, for inclusion in the ERIC system. At the present time ERIC is woefully short of documents in this area, which means either that not enough is being done in counseling nonwhite students or that those who are doing important work are not sharing their experience and expertise.

If counselors will make the effort to record practices and programs that they have found effective in working with students of varying ethnic/racial backgrounds, then ERIC can develop a valuable collection of documents useful to all who would improve their knowledge and skills in this field. As this collection expands, more schools will have available the resources they need to develop and/or improve their guidance programs for counseling nonwhite youth, and thus reach the ideal of the mosaic of which the author speaks so eloquently.

To submit your programs to ERIC, send two copies to:

ERIC/CAPS
2108 School of Education
The University of Michigan
Ann Arbor, MI 48109

Documents may be typeset, typewritten, xeroxed, or otherwise duplicated. They must be legible and easily readable with sufficient contrast to the paper background to permit filming. Colored inks and colored papers do not reproduce well. Standard 8½" x 11" size pages are preferred. There are no fees to pay in submitting documents to ERIC, and, other than a statement concerning permission to reproduce, there are no forms to complete.

Ed.

GLOSSARY OF TERMS

Explanation of Symbols

DPG Hopke, Dictionary of Personnel and Guidance Terms

DOS Fairchild, Dictionary of Sociology and Related Sciences

K&P Knowles & Prewitt, Institutional Racism In America

P&B Park & Burgess, Introduction to the Science of Sociology

RH Random House College Dictionary

RLC Clayton's definitions and explanations

WGS Sumner, Folkways

ACCLIMATIZATION

The process whereby migrants become organically adjusted to a new climate, or the state of such adjustment. Also figuratively, mental and social adjustment to a new social environment. (DOS)

ACCOMMODATION

The social process, conscious or unconscious, wherein hostile elements are regulated and conflict disappears as, for the moment, overt action, tensions, and/or hostilities subside and some new force provides a direction for action. (RLC)

ACCULTURATION

The process of conditioning a member of an out-group for assimilation into, accommodation to, or imitation of the pattern of the in-group. (DOS)

ANGLO CONFORMITY

Those facets of community and social interaction in which the varied components (i.e., racial, ethnic, religious, cultural) are brought into line with, made to mesh with, absorbed into, assimilated into, and/or integrated into patterns, practices, programs, and policies established by western European socio-cultural ideals. (RLC)

ANTHROPOCENTRISM

That view which assumes man to be the central fact of the universe, to which all the other facts have reference. (DOS)

ASSIMILATION

A process of interpenetration and fusion in which persons or groups, by sharing their experiences and history, are incorporated into a common cultural life. (P&B)

COMPROMISE

A conciliatory process consisting of the exchange of ideas and values until all parties are more or less satisfied. (DOS)

CONFLICT

A process-situation in which two or more human beings or groups seek actively to thwart each other's purposes even to the extent of injuring or destroying the other. (DOS)

A shift of emphasis to the opponents who may seek to injure or destroy each other in pursuit of their goals. (RLC)

COOPERATION

Any form of social interaction in which the personalities or groups combine their activities, work together, or mutually aid one another, in a more or less organized way, for the promotion of common ends or objectives. (DOS)

COSMETIC TOGETHERNESS

The existence of varied racial/ethnic groups within certain geographical settings in a manner similar to shades of color within a lady's compact. The races and/or ethnic groups are in the community and in the schools, and the application of the varied "tones," "shades," "colors," or "racial/ethnic groups," depends on what the community or school is preparing to do. One uses the varied shades of cosmetic to produce the desired result for the desired occasion (much like putting on different make up for different occasions). The varied nonwhite groups exist in an American cosmetic togetherness rather than as an integrated whole. (RLC)

COUNSELOR EDUCATION

The program of graduate studies designed to prepare persons for guidance positions (i.e., high school counselors, elementary counselors, college counselors, guidance supervisors, and guidance directors). (RLC)

COUNSELING

A face-to-face relationship between an individual who seeks help and another person who is professionally educated to give this help. (DPG)

CROSS-CULTURAL COUNSELING

A setting wherein the client and counselor are from different cultural backgrounds and the counselor shows respect for, an understanding of, and a willingness to explore further the client's world view, *weltanschauung*. (RLC)

DESEGREGATION

The elimination of laws, customs, or practices that restrict different races or groups to specific or separate schools, neighborhoods, public facilities, etc. The removal of all vestiges of segregation. (RLC)

DISADVANTAGED PERSONS

People who lack or never develop attributes and characteristics considered by advantaged persons to be necessary and positive. Each person can be regarded as both advantaged and disadvantaged, depending upon who is doing the defining. (RLC)

ESSE EST PERCIPI

A phrase coined by the Englishman, Berkeley, the literal meaning being, in response to Kant, "To be is to perceive."

ETHNOCENTRISM

A point of view in which one's own group is the center of everything and all others are scaled and rated with reference to it. (WGS)

GUIDANCE

A process in education of assisting all pupils to understand themselves better, to profit from the opportunities of their environment, to relate well to others, and to prepare for social competence and contribution. (DPG)

HISTORICAL ACCIDENT

Occurrences within the social, cultural, economic, and political development of a people or a society which are the results of chance and/or other unplanned events. (RLC)

IN LOCO PARENTIS

"In the place of the parent," when the school or an individual makes a decision or provides direction in the place of a parent.

INDIVIDUAL RACISM

Acts by persons which condone and perpetuate the doctrine that inherent differences among varied racial groups determine achievement levels and/or the doctrine that one's race is superior to another. (RLC)

INSTITUTIONAL RACISM

Less overt and more subtle acts, operating within established and respected arenas in the society, which condone and perpetuate the doctrine that inherent differences among varied racial groups determine achievement levels. (RLC)

INTEGRATION

The combination of educational and other public facilities, previously segregated by race, into one unified system. (RH)

INTENTIONAL/UNINTENTIONAL

Occurrences within time that are preplanned and have a predictable series of expectations; and occurrences within time that are not planned, that are unexpected, with results that may be either positive or negative. (RLC)

INTERRACIAL

A situation involving members of different races. (RH)

INTERRACIAL ACCOMMODATION

The process of adapting the patterns of behavior and/or attitudes of different races to lessen the differences and prevent racial conflict. (RLC)

MANIFEST DESTINY

The idea that white Americans were foreordained, either by natural forces or by divine right, to control at least the North American continent and, in many versions of the theory, a much greater share of the earth's surface. (K&P)

MARGINAL MAN

A person who is existing between two groups, two cultures, and who experiences problems in trying to live within either. Often, the conscious desire to be part of one group (and there is no acceptance by the group) conflicts with the reality of living with another group. (RLC)

MELTING POT THEORY

The belief that all the immigrants coming to America would eventually become one people. This theory implies that each racial/ethnic group will give up its distinctiveness and become a people with a single characteristic. (RLC)

MOSAIC OR STAINED GLASS WINDOW THEORY

Recognizing each racial/ethnic group in its distinctiveness and brilliance, while at the same time encouraging recognition of the composite brilliance of the groups, as the picture of what America is: the sum total of all the individual groups. No one gives up anything; instead, everyone is expected to become the best of what he/she can be so that the composite represents the best of each racial/ethnic group. (RLC)

PLURALISM

An irreducible multiplicity of particular groups in each type of inclusive society, and/or irreducible social connections, groups, and social types existing within the society. (DOS)

RACIALLY IDENTIFIABLE CLASSROOM

A school class setting having a proportion of students from a particular race different from the statistical data for that community's population (i.e., if the community is 71% white and 29% nonwhite and the class is 41% white and 59% nonwhite, that class is a racially identifiable classroom). (RLC)

NONWHITE

The designation typically used to describe all racial/ethnic groups in America whose status and position are examined in light of color and geographical characteristics. The term is disliked because it is the negative counterpart to the term "white."

RESEGREGATION

The pattern of erecting separate barriers, separate classrooms, and separate facilities during a period when segregation is considered to be nonexistent, that takes place in nonlegal ways and is often either suggested or inferred. Resegregation, institutional racism, and velvet racism go hand-in-hand with tracking measures (i.e., ability grouping, minimal competency) in the move to protect and separate the racial/ethnic groups. (RLC)

REVERSE RACISM

The practice of treating persons who are representative of earlier racial mistreatment toward nonwhites in a manner similar to that which they (or others like them) accorded, giving to white America some of what it gave to nonwhite America. The term is a misnomer since it is highly impossible for nonwhite populations to achieve levels necessary to accord the same treatment to whites that they received from whites. A term more emotional than real. (RLC)

SEGREGATION

The practice of setting apart one group from another for whatever purposes suit the group in power. (RLC)

VELVET RACISM

The smooth, soft, and comforting manner of imposing the restrictions and separations necessary to perpetuate the doctrine of distinctiveness, and the racial superiority of one group over another. One can also observe the subtle approaches that never make national headlines, but come with a smile. (RLC)

WHITE MAN'S BURDEN

The doctrine or notion that the white race, particularly Anglo-Saxons of Britain and America, should accept the (Christian) responsibility for helping the poor colored masses to find a better way of life. (K&N)

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